The Colgate-Rochester Divinity School Bulletin

Vol. XIV Rochester, N. Y., December, 1941 No. 2

The December Number

LIBRARY OF
Bonebrake Theological Seminary
7478
C683
R676
pam.

The Colgate-Rochester Divinity School Bulletin

VOLUME XIV No. 2—PAGES 65–112

Editor

OREN HULING BAKER

Business Manager

GLENN BLACKMER EWELL

DECEMBER, 1941

¶ Published nine times each year, in September, October, November, December, January, February, March, April, and May, by the Baptist Education Society of the State of New York, at Rochester, N. Y. Entered as second-class matter April 11, 1913, at the post-office at Rochester, N. Y., under the Act of August 24, 1912. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 30, 1930.

¶ Copyrighted by the Baptist Education Society of the State of New York.

BROTHERS, *to be a Christian is to be a moral idealist after the likeness of Jesus. To be a Christian minister is to give one's whole strength to the exaltation of the Christian ideal in the eyes of men. Whether we now stand only on the threshold of this divine pursuit or have been for many years a frequenter of the great corridors of life into which it brings us or, to use the figure in Jesus' words, whether we have for the first time put our hand to the plow or have held it long enough to plow many a furrow on the rugged field of rocky and rooty human soil, let us never turn back! Let our lives be ever filled with sweetness and the strength, the self-forgetting and self-devotion of the Son of Man! The kingdom of God will come.*

—GEORGE CROSS

TABLE OF CONTENTS

PAGE

Tomorrow's Responsibility for the Religiously Trained - - - - - - - - - 69
Albert William Beaven

Your Tomorrow - - - - - - - - - 71
Theodore Louis Trost

Seeking a Christian View of History - - - 76
Winthrop Still Hudson

Counsellors for Salvation - - - - - - 90
Robert Haddow Beaven

Clinical Training in 1941 - - - - - - 97
Ernest E. Bruder

Books of Interest to Ministers - - - - 106

A Prayer

In Such a Time as This

O God, we bless Thee that, with all its perils and uncertainties, our lot has been cast in such a time as this. When the fountains of the great deep are breaking up, when the nations are distraught by problems they cannot solve, when multitudes wander as sheep without a shepherd, and the souls of men are famished for the word of the Lord which they cannot find—in such a time Thou hast bestowed upon us the gift of life.

When we think of the vastness of this universe and of its immeasurable powers, when we think of the ceaseless movement of the generations of the living through time, and then remember the transiency of our little lives, our hearts faint within us. We cry out, as our fathers before us, "What is man that Thou art mindful of him."

But Thou hast not left Thyself without a witness. In the order of the universe and the beauty of the sky, in the loveliness of the wayside flower, in the loyalty of the humble, the silent heroism of the sufferer, the fortitude of the poor, the example of all who love freedom more than life—in a myriad of ways Thou hast come to us.

Through the handclasp of friends, through the memories of all who have dared to think deeply and live greatly, through the visions of poets and prophets, through the lives of saints and seers, through the pain and the travail of a new age, and a new faith struggling to be born—Thou art now speaking.

Forgive us, O Lord, our unbelief, our weakness of purpose, our narrow vision. Forgive us the pettiness of our desires, the dragging selfishness of our ambitions. Forgive us our cowardice, our love of the easy way and the safe position. Forgive us our pride of opinion which makes us sure that our way is Thy way. Teach us to live with faces forward, learning from the past but not enslaved by it, knowing that the God who spoke to our fathers yesterday, is speaking to us today, and will speak to our children tomorrow.

Quiet our hearts, O Eternal Spirit, with faith in Try unfailing presence. Without Thee our joys are touched with darkness, and all our work and our loves are as the sands of the desert. With Thee each day is a revelation, each human face a disclosure of the divine, each worthy effort a thread in the weaving of an eternal purpose.

Today in this place lead us to a new dedication of ourselves to the highest and the best that we have known. Here lead us to the fountain of living faith from which we may drink and never thirst again. So may we find strength to fulfill the high calling of life in such a time, the calling of children of earth, in whose hearts Thou hast strangely hidden the eternal. We ask it in Thy Name. Amen

—Justin Wroe Nixon

TOMORROW'S RESPONSIBILITY FOR THE RELIGIOUSLY EDUCATED MAN[1]

President Albert William Beaven

The Christian cause puts a special responsibility upon young men who like you are being inducted into the place of professional leadership in the ministry in the confusion that surrounds these days.

Every cause devises its own way of selecting leaders, and of preparing them for that leadership. You move today into a small and very select company so far as preparation is concerned. Not more than 1800 men in our population of 131,000,000 will this year be receiving degrees in theology which involve three years of professional training after college. While not all of the church's leaders will come out of that group, it will normally be expected that it will form the research department and from its ranks will come the bulk of the outstanding leadership for tomorrow.

You face that leadership in a time when the tide is going against you. As has been frequently pointed out, not only are there strong opposition groups across the world, but in our own country a strong secularizing drift is observable. We are becoming conscious more and more that the contemporary secular program in both lower and higher education is so set up as to practically ignore religion, giving students the impression that it is a side issue and not in the main stream of life. The result of this has been to produce a culture that looks upon religion as an elective course. The mass of our young people growing up have little or no basic religious knowledge and there has not been created in them by the institutions they have touched an appreciation of the great significance which religion has for life.

The result of this is that one of the great sets of values which has helped to create western civilization is being ignored, not to say deliberately eliminated from the scholastic preparation which many young people have received.

If whatever civilization outlives the present realignment of world culture, is to have in it the values that for eighteen hundred years have greatly affected, and in part undergirded most of the institutions of western civilization, it will be because the youthful leaders of your

[1] Abstract from the Commencement Address at The Colgate-Rochester Divinity School May 15, 1941.

generation accept with seriousness and almost fanatical unselfishness the challenge which these days lay upon you. Religion can well nigh die of indifference, or it can be dissipated through ignorance and the excessive emotionalism of our times. It can be passed by if it allows itself to be impotent or irrelevant, or it can become so falsely tolerant that it has no convictions of its own, and fades out into a sort of reminiscent smear, suggesting a color which once existed. If it is to maintain its vigor, its independence, and make a contribution in the agony of the days ahead and to the reconstruction which we pray may follow this debacle in human experience, then there must rest upon young men like you a very heavy load.

Your contemporaries across the world will be millions of youth indoctrinated with a fierce hatred of the ideas for which you stand. Will tomorrow belong to them or to you? No more searching question can be asked. No more tragically important answer can be given.

You will have to face tomorrow relying on a faith in God that is as deep as the granite in the hills, upon faith in your fellow men which refuses to accept the temporary insanity of hatred as the final answer to life, upon a devoted spirit and a life of service which will carry its own authentic claim to God's interest in man regardless of the debates which go on about theological formulae. You will have to hold steady when men's hearts fail them; you will have to think straight when everybody else is swept by the storms of contemporary confusion.

It was said of your Master that he lived "after the power of an endless life." As you go out in the days ahead we commend to you his example and his Source of power.

I close by quoting those words from Arthur Hugh Clough's poem, "Say not the Struggle Nought Availeth," quoted by Mr. Churchill at the conclusion of one of his public addresses to the British people:

> "For while the tired waves, vainly breaking,
> Seem here no painful inch to gain,
> Far back through creeks and inlets making,
> Comes silent, flooding in, the main
> And not by eastern windows only,
> When daylight comes, comes in the light;
> In front, the sun climbs slow, how slowly,
> But westward, look, the land is bright."

YOUR TOMORROW[1]

THEODORE LOUIS TROST

MEMBERS of the Class of 1941, I have the honor to bring a word to you on behalf of the faculty of this Divinity School. You came to us in the post-depression days. Before your course was half completed, the nations of Europe were again embroiled in bloody combat. Before some of you will have taken up your new pastorates, other nations including our own may have entered the conflict. You are going out into a world in which fear is running wild. Psychologically all the world is at war, and those countries not actually engaged in the noise of battle are most certainly involved in the "war of nerves." With deep concern and grave apprehension we await its final outcome and with an even greater fear we await the consequences of the war. President Roosevelt has declared before Congress that "fear of fear" is our greatest national danger. We are all on edge, afraid that we will witness something that will increase our fears.

To meet the present emergency there is a trend toward regimentation and coercion as well as a drift toward intolerance. Needless to say, this trend is to be deplored. The adoption of a similar technique as that employed by the forces hostile to the democratic way of life is inevitable. The usual freedoms associated with a democracy are, by the nature of events, forced to go into eclipse—for the time being.

Among the danger signals visible on the contemporary horizon is that of the unequal distribution of economic and educational advantages in our land. The younger generation, of which you are a part and with which you will be associated in increasing measure as the years come and go, has been frustrated chiefly because our economic system has failed to stand by its promise to provide a job and an opportunity for advancement. If democracy is helpless in meeting its obligations toward youth, will we dare continue the practice of making promises incapable of fulfilment? Now we who are the protagonists of the democratic way of life would like to insist that the good old Ship of State offers only one-class accommodations, equal opportunities for all, but is it not a fact that our educational advantages depend in too large a measure upon racial, social, and economic class position? Can the underprivileged tens of thousands be expected to

[1] Address to the Graduating Class, May 15, 1941.

lend enthusiastic support to an economic and political system in which the privileges of life are so unevenly distributed?

American youth have been chided because they display no burning enthusiasm such as characterizes the youth of totalitarian lands. Lacking the requisite enthusiasm, American youth are apathetic toward the present conflict raging across the sea, many of them are declared to be indifferent toward the preservation of our democratic way of life. There is said to be prevalent also a widespread attitude of defeatism issuing from the belief that world events such as wars and changes in government are caused by unconquerable forces that sweep mankind to their destinies. It is a futile undertaking, so they reason, to try to oppose these world forces, for little or nothing can be done either individually or collectively that will leave an indelible impression. This attitude of defeatism must be uprooted and plowed under. Your task and the task of all who are a part of the contemporary American scene must be to prepare a congenial soil that will make possible the proper germination of the seeds of Liberty, Equality, Justice, and Righteousness. Only by so doing will these seeds flower and bear fruit in Life's Tomorrow. If this sounds like the battle cry of revolution, let come what may; if it means the creation of "a new social order," welcome it; it is no less, no more than what our sires dreamt of and hoped for. Traditions and precedents have their place. Yet we dare not be ruled by a dead hand. Conditions are ever changing and make proper and necessary new standards. The will of the living is more binding than the ideas of the past.

Unfortunately the rule-book contains no rule, nor is there a blueprint that gives us a clue as to the way out save that the salvation of the democratic way of life is more democracy! It is here that the proper kind of leadership must be emphasized. In their perplexity, youth will come to you for dependable guidance; overwhelmed by the shifting currents of life, men and women will have need of the steadying power of your counsel.

Your task as ministers will be directed to sensitizing your people to a social ideal that is capable of arresting and capturing their imagination and loyalty. Without a cause upon which they can focus their attention, without the satisfaction of working for something that is truly significant, there is slight hope that personalities, unselfish and well-integrated, will be developed. However, there must be some hope of realization for such a social ideal. If the yardstick cannot be used

because of failure to achieve progress, there can be but one result, cynicism. What has happened to that glorious dream which captured the hearts and minds of thousands, yes, millions of yesteryear in which the new heaven and the new earth were to be built about internationalism? It appears to be no more; it is as the grass which is withered, and scattered by the winds of stark realism; it is known no more. In its place grow nationalisms of varying variety. Instead of a vague and hazy internationalism, the ideals of national unity have captured the loyalty of the masses since they are more comprehensible. Men and women are enthused at being afforded an opportunity to have a part in the shaping of national destiny.

Now I am a believer in a healthy nationalism, a nationalism that is big enough to include a respect for the good to be found in other cultures. I am aware that such a statement puts me out of step so far as the majority of Christian leaders are concerned. Recollecting the shortcomings and dangers of nationalism, they are likely to ridicule its exponents as chauvinists. Aware as I am of the evils resulting from an unbalanced nationalism, yet do I plead for a cause which extols the beneficent cultural contributions of our nation. Why should we refuse to give our benediction and sanction to a culture that provides a tradition of democracy in which liberty, fraternity, and equality find a congenial soil? With the spirit of nationalism rampant throughout the world, should we not give emphasis to the humanitarian and democratic principles of our own land? This by no means infers the scrapping of universal ethical objectives. These remain as a framework in which exists another loyalty, our nation, upon which loyalties would be fixed and to which our efforts would be dedicated.

The ages have made venerable the ideal of the Kingdom of God, yet it is an abstraction and being such, few Christians have faith in it as a goal to be attained. Concentrating upon your own parish, your own community, your own commonwealth, your own nation, you must take advantage of the probability of reaching the goal set before you. It is better to attain the result desired in a restricted area, than to have the run of the universe and find that achievements sought after are never realized. Such a deposit left within the framework of internationalism will act as a leaven instead of a sterile deposit of fragrant blossoms incapable of bearing fruit. Not until our home life has become safe and sane, not until the specter of unemployment has

been removed from the horizon, not until adequate housing and nourishment is provided for all, in short, not until the ideals of the perfect society have become an accomplished fact, can we Americans say farewell to religious nationalism.

The stamp of approval of an advanced and professional faculty has this night been placed upon you. You now belong to a select company whose major task is that of human engineering. You go out at a time when many are of the opinion that the church has lost its position as a vital factor in our national life. A growing number of our citizenry manifest little or no interest in matters religious. Taking advantage of democratic freedom, the individual feels free to form his own opinions as to what constitutes right or wrong and to choose his own values, *padre* or *domine* notwithstanding. If we would remind them of the efforts made on behalf of the spiritually disenfranchised both here and elsewhere during the past century and more—the care and education of youth, the ministry of healing, the freeing of the slaves, to mention but a few—they reply, "So what?"

Over against this picture I would present another. The college graduate today has a more rounded education than was true a generation ago. What will these men and women expect from their religious leaders? Certainly not the encyclopaedic omniscience which characterised the minister of colonial times. They *will* expect a convincing intellectual sanction for their religious belief. The world is ready for a flight from skepticism. As the scientist revises his findings after diligent search and study, so you must also be prepared to discard outworn belief as you move slowly but surely toward remote and perhaps unattainable knowledge. I would remind you that the cold facts resulting from your research and study will need to be transformed into a satisfactory guide for the daily conduct of life. It is to you that men and women will be looking for guidance along new paths, far removed from the futility and skepticism of a discouraged generation. It is your duty before God and before the world to convince your fellowmen of the validity of the Christian rule of life, complete and satisfying in itself, superior to any other formulae the world has ever known.

In conclusion, let me define the desired objectives of the Christian ministry as stated by Dr. Robbins W. Barstow, president of the Hartford Seminary Foundation: . . . "service to one's fellows in the spirit of Jesus Christ by fostering the potent forces of religion, as

they operate to modify individual conduct and character, and the creating of social environment and atmosphere, all of this in keeping with the deepest insights and highest aspirations of the human heart and mind and soul." What are the Christian imperatives for the morrow? Hear them as voiced from a layman's viewpoint. Dr. Daniel W. Morehouse, the late president of Drake University has this to say: ". . . Men want a church that is so constituted that there can be no real conflict between revealed knowledge and religious tenets, that will challenge the best minds in any and all fields of intellectual endeavor, that will hold the respect of youth because of its vision and rivet the loyalty of the old because of its associations; an institution too generic for creeds and too generous for petty bickerings; an organization to which the best thinkers of the centuries have made their contributions and which will accept the increasing knowledge of an expanding universe; a library of ideals and a fortress of intellectual honesty; a citadel anchored to the hills of man's priceless accomplishments—the formation of character. For such a church the world from pole to pole is longing."

You have chosen a great calling but a hard calling. You go out to serve in a difficult day. It is well for you to rememebr words of wisdom spoken by J. Estlin Carpenter, (of *Johannine writings* fame), "The tangles of evil tend slowly to undo themselves and disappear. Its forces have no unity. They are all in conflict not only with the good but with each other." Many years ago it was said, "A minister is an extraordinary human being with an extraordinary task." He is ready for it because he has extraordinary help and assistance. Though you go out to lead, remember always to be led. Our prayer for you as you go out to face Your Tomorrow is the prayer of the Psalmist—"Lead me, Lord, lead me in Thy righteousness. Make Thy way plain before my face."

SEEKING A CHRISTIAN VIEW OF HISTORY

WINTHROP STILL HUDSON

THE Christian minister today, living in a disillusioned world, is anxious and disturbed. Driven by an impelling urge to minister to the needs of his day and generation, he is assailed by the voices of despair and pessimism which proclaim the futility and folly of seeking to create a world better than yesterday and today for tomorrow. The counsels of perfection which soothed his spirits little more than a decade ago are labeled a pious and romantic phantasy, and he looks with envy upon the good old days when men knew where they were going and could foresee the results of their earnest endeavor—the good old days when ministers could prepare their sermons without a qualm as to the validity of the message they were preaching.

Ministers today are searching their troubled minds, and are asking questions which must be answered if their sermons are to have the ring of reality. What are the prospects for human civilization? What are the possibilities for the redemption of society? What hope is there for establishing on earth the blessed community of the Christian faith? Certainly, no one will regard these questions as lacking pertinence for our day. For not only have our ideals been brought into question by economic disturbance and international conflict, but there has arisen a mood of quiet despair and defeat in which human life seems clothed in frustration and all idealism simply the fruit of wishful thinking. This is the mood of our time and all of us, to a greater or lesser degree, have shared this *Weltschmerz*.

We must recognize at the outset that man is an historical being. He is in history, and history is in him. He must function through history, and history functions through him. He stands in the stream of human life as it flows out of the past into the future, and he becomes a part of that stream. Consequently, the question as to the future prospects of man on this earth, as a social being and a member of society, inevitably involves an interpretation of history and the discovery of the possibilities inherent in the historical process. Until a minister has given himself to this task and has grounded his preaching on a solid and substantial conception of historical possibility, his sermons will be little more than empty words piously pronounced. In the old systematic theologies this quest for an historical view came under the heading of eschatology. That word, however, carries the

implication of dealing with "last things," and in a process world it is scarcely an adequate term to describe the full nature of our concern. Today, therefore, we speak of various Christian "views of history," rather than of differing eschatological constructions.

No age ever has been without a view of history as the necessary foundation on which to base its thought and action, and the more critical the period the more attention has been given to the clarification of this understructure. The Book of Daniel represents such an attempt at a critical moment in the history of the Jewish people. The Johannine apocalypse sought to serve the same purpose for the early Christians when they began to experience the full fury of imperial opposition. Augustine's *City of God* was still another attempt to work out an acceptable conception of history in the light of the dismaying fact that Rome—the Eternal City—had been sacked by the barbarians. And so in our day, when mankind as a whole is caught up in one of the catastrophic periods of history, we find ourselves compelled to re-examine our view of history—to recheck our presuppositions and to re-evaluate our emphases. It is the purpose of this article to aid us in this enterprise by sketching the background of the problem and to present some of the ways in which Christian men and women are seeking to arrive at a solution.[1] The essential element, of course, is that any historical possibilities we might affirm must be real possibilities, for unless we are convinced that they are, they will do little to undergird either our message or our activities.

I

Traditionally Protestantism has manifested slight concern with history. True, there have been the millennial groups which have been alert to discern the signs of the expected end of the world, but the main current of Protestant thought has taken a different direction. Its main concern was not to redeem the world but to get souls to heaven. God, of course, was the Lord of history but the sole occasion

[1] The scope of this article does not include a consideration of the Roman Catholic point of view. It might be said, however, that since Augustine orthodox Roman Catholics have held the Roman Church to be the end of history, and its spread and expansion the realization of history. The social order, therefore, is improved only as men and nations submit to the authoritative teachings and guidance of the Church. Even at that, the final purpose of all living and thus of all history is simply to prepare the soul for blessedness in the life after death. Consequently any values to be sought in history are distinctly secondary and inferior.

for his intervention was to punish evil-doers for their wickedness and bring them to repentance. A fortuitous historical event marked the ending of the punishment. The motivation in the divine mind was not to make the world a better place but rather to put the fear of God into men's hearts.

This was true of Lutheranism from the beginning. Martin Luther had no interest in politics, in the social order, or in humanitarian enterprises. His burning desire was to gain an assurance of salvation. He looked upon the world as evil and upon government as made necessary by sinful man. Inasmuch as man could not become a saint in this evil world, his duty was simply to do his work as loyally as possible, to submit to the temporal powers which God had ordained, and to trust in God's forgiveness for his soul's salvation. Hence history was essentially unimportant, serving merely as a pathway which, by God's grace, led the believer to heavenly felicity.

Calvinism, on the other hand, originally was less other-worldly. It set out to order the world according to God's will as it had been revealed in scripture. Nevertheless, even in Calvinism, the ordering of the world according to the divine plan was not an end in itself. Its purpose was to make possible the true preaching of the gospel and the pure administration of the sacraments. The goal of life was still in heaven and not on earth. History was still a passage-way to something else and not important in its own right.

The establishment of the holy commonwealth remained a major enterprise of the Calvinists for a number of generations, but with the passage of time their zeal to re-order society began to diminish. Compromises and adjustments were effected between that which ought to be and that which was, and more and more attention was given to the satisfactions of the life to come. As the idea of church and state as separate institutions developed, the tendency toward making a sharp distinction between the secular and the sacred gathered momentum. This was true not only where the separation was explicit but also where there was merely a theoretical division of function and spheres of activity. The result in either case was the gradual relinquishment by the church of the right to meddle in secular affairs. The social order became of less and less concern, and history—considered in terms of the future—was of little consequence.

This divorcement of religion from ethics, aside from a limited personal piety, did not rest easily on the Christian conscience. Not in-

frequently, the redeemed or the elect would experience an inner compulsion to do something about making this a better world, even though this endeavor belied their theological presuppositions and ran counter to their views of history. Theologically they were certain that nothing could be done to improve the evil estate of the world, but morally they were disturbed by the distress of a large portion of mankind. This inner tension did not cause great difficulty as long as the prospect of social betterment seemed rather remote, but the moment that the hope of a better world appeared to come within the realm of possibility that inner tension was to become acute. That moment arrived during the nineteenth century.

No century in the world's history was ever more optimistic concerning the social order than the nineteenth. It was ushered in by a great upsurge of democratic sentiment which felt confident that it could remake the world by political means. It was also the century of great national hopes when Germany effected unification, England built up her colonial empire, and the United States spread westward to the Pacific. It was a time when industry and commerce were making vast strides. New inventions, scientific discoveries, and the factory system revealed vast possibilities. Education began to become available to the masses of the people. Utopia seemed within the grasp of mankind.

No person with any degree of moral sensitivity could ignore the issue which was raised by the new developments, and the problem became more urgent and critical for religious leaders because secular social movements had seized the initiative and in many instances were definitely hostile to religion. Under these circumstances—prodded by secular activity, deeply conscious of the miseries of the dispossessed, and aware of the possibilities for relieving their lot—various Christian leaders became activists working for social reform. They found texts to justify such activity in the Old Testament prophets and in the teachings of Jesus, but the old view of history which held out no hope for an ideal social order this side of heaven was manifestly inadequate, and the old authoritarian "holy commonwealth" of the Calvinists did not seem particularly attractive to the democratic mind.

The doctrine of evolution, set forth as a scientific hypothesis, bridged the gap for many a Christian. This was a philosophical concept which had been brought into theology by Leibnitz and cast into an historical mold by Hegel before Darwin popularized it among the biologists. Such a developmental conception applied to the social order provided

a dynamic view of history and opened up a way by which God and man could be visualized as co-operating in the quest for a better society. Hopeful and optimistic with regard to historical possibilities it suited the temper of the age.

II

The so-called "social gospel" was the result of the blending in Christian thought of a profound consciousness of suffering and a deep longing for its alleviation with the process view of history. Far from being simply the training ground for heaven, history now became an end to be sought in its own right, and its ultimate goal was the realization on earth of the "kingdom of God" proclaimed by Jesus. The basic purpose of God no longer was to save men from the world but rather to save men in and with the world. His aim in history was thought to be the creation of a total order of life which would banish sin and despair and make possible a new life of righteousness and love.

This new view of history was accompanied by a new concept of God. The transcendent God who had been reigning over the world with little concern as to the destiny of man on earth, now became an immanent God at work in the world whose chief concern was the destiny of man on earth. He was shifted from his throne in heaven to dwell in an earthly habitation where he worked through and within history. Human history, which was grounded in God, became the field of his continuing creative activity.

This view also necessitated a new concept of man in terms of social solidarity. Previously he had stood before God in lonely solitude. Now he was no longer simply an individual soul; he was a part of humanity. He shared in the sins of society and he would share in its redemption. Repentance was not to take place in some special religious sense apart from the actual world; it was to begin with a profound sense of guilt concerning the injustices of society. Salvation was not to be found in an individual quest but rather in the social struggle for the "kingdom." As Walter Rauschenbusch said:

> The Kingdom of God is for each of us the supreme task and the supreme gift of God. By accepting it as a task, we experience it as a gift. By labouring for it we enter into the joy and peace of the Kingdom as our divine fatherland and habitation.[2]

[2] *A Theology for the Social Gospel* (New York: The Macmillan Co., 1917), p. 141.

Nevertheless, while individualism was submerged in universalism, the role of the individual was given increased significance as the instrument by which God effected his purposes.

The crucial point was the method by which the kingdom was to be realized. The developmental view of history had opened the gate to future possibilities and the question was how those possibilities were to be utilized and consummated. It was one thing to say that they existed; it was quite another matter to foresee how they could be brought to fruition. It was to this problem that the proponents of the social gospel addressed hemselves.

First of all, they believed in God as a creative factor in the situation. The universe itself, they held, supported those elements in life which lent themselves to the creation of every possible value embraced in the concept of the good life or the "kingdom." Whether they called it the *élan vital,* the personality developing forces, or the spiritual tendencies of history, they were firm in the conviction that God had assumed an active role in the historical process and that when men and women co-operated in the kingdom enterprise they could be sure that they were on God's side.

Furthermore, the proponents of the social gospel believed in the power of religious experience. They believed that God reveals himself to man and that when he does so reveal himself he releases a transforming power into the world. The most complete revelation of God came in the life and teachings of Jesus, and it is through him—through his ability to stir the hearts of men, capture their imagination, and command their loyalty and allegiance—that this divine power becomes operative. This power, necessarily, became effective through the decisions of individuals. The advocates of the social gospel have been accused of lacking evangelistic fervor, but even a casual perusal of their books discloses an almost continuous call to repentance. They saw each life, as Walter Rauschenbusch affirmed, "so placed that it can share with God in the creation of the Kingdom, or can resist and retard its progress." [3] Personal decision, therefore, became for them the crucial problem with which they had to deal, but they were confident of the power of God operating through his supreme revelation to effect a satisfactory resolution in the wills of men.

The specific social attack on the evils and injustices of society was to be made by using all of the instruments of social intelligence and

[3] *Ibid.,* p. 141.

understanding. The resources and insights of sociology, economics, political science, and social psychology all were to be brought to bear upon the particular problem at hand. Social change was generally conceived in terms of the democratic process. It was to be a peaceful, gradual development, furthered by educational techniques and based on consent. There was somewhat of a division on the question as to whether or not history could be moved forward by force, and catastrophe was even seen by a few as sometimes playing a constructive role in social progress, but the major tendency was to discard any reliance upon other than persuasive means.

While affirming historical possibilities, the leaders of the social gospel movement were not at all eager to forecast categorically the future course of history. "Who of us," Shailer Mathews asked, "is wise enough to know the destination of history?"[4] And yet by studying the past, he felt that man could prophesy at least the general direction of the future, and this general direction was given a hopeful interpretation by all who had adopted the point of view delineated in the social gospel. This is not to say that they saw any easy road upward, nor any uninterrupted progress toward the good society. Few of them could be classified as members of the "onward and upward forever" cult of their secular contemporaries. This secular optimism, of course, crept into many pulpits, but it was not to be found among very many of the leading religious spirits who formulated the social gospel. They were too deeply aware of the power of sin and evil in the world to view history as an easy one-way procession. History, in their eyes, was nothing less than a gigantic conflict and struggle between the kingdom of God and the kingdom of evil, and because history is conflict, they held that there are possibilities and the future is to some degree hopeful. Progress is not inevitable nor predetermined, but it is possible. This was the basis of their optimism and it was re-enforced by the fact that in the past innumerable possible advances had been realized.

This, then, was their gospel. It was the product of a deep social sensitivity combined with the developmental concept of history. Its proponents, of course, did not recognize it as such. To them it came directly from the lips of Jesus. In expounding this evolutionary view of history, Shailer Mathews referred to the "sanity" and "good sense" of Jesus and affirmed that he had "revealed how God is actually at

[4] *The Spiritual Interpretation of History* (Cambridge: Harvard University Press, 1916), p. 32.

work in the world."[5] In a similar vein Walter Rauschenbusch declared: "The body of ideas which we call the social gospel is not the product of a fad or temporary interest; it is not an alien importation or novel invention; it is the revival of the most ancient and authentic gospel."[6]

III

This new gospel was not without difficulties, and the first difficulty it encountered involved its claim to be the "ancient and authentic gospel" of Jesus. Almost before the social gospel had received its initial formulation, Johannes Weiss had pointed out that the view of history it implied could not be found in the teachings of Jesus. The "kingdom" of which he spoke was not the product of gradual growth and development but was to be established by the catastrophic intervention of God. Various scholars, the most prominent of whom perhaps was Albert Schweitzer, accepted and expounded this insight into the eschatological nature of Jesus' thought, and during the intervening years its historical accuracy has been confirmed by critical scholarship.

Naturally, the discovery of this apocalyptic basis of the message of Jesus was disconcerting and unsettling to the adherents of the social gospel. This much had been made clear by the biblical critics: Jesus was not a social reformer, and those who wished to reconstruct society had to do so on their own responsibility before God. That was disturbing for it undermined the authority which had been claimed for the "gospel of the kingdom." It destroyed the program of reform which had been put on the lips of Jesus. It denied the view of history which had been basic to such thought. It did not, of course, invalidate the fact that we are living in a process world, but the validation for that fact had to be sought elsewhere than in the gospels. This could be done, and it was done by an appeal to extra-biblical authority in the same manner in which men of an earlier day had validated the Copernican astronomy.

More serious, however, was what this new interpretation of New Testament thought did to the ethical injunctions of Jesus.[7] Whether they were "interim-ethics" as was at first maintained or "kingdom ethics" as is now generally assumed, they were exceedingly radical

[5] *Ibid.*, pp. 208, 214.
[6] *A Theology for the Social Gospel*, p. 26.
[7] One of the best discussions of this problem is Martin Dibelius, *The Sermon on the Mount* (New York: Charles Scribner's Sons, 1940).

principles of conduct. For Jesus held up the heroic ideal of doing the pure will of God regardless of any human or earthly considerations. This might be possible when God had established his kingdom or where one believes that this world will soon come to an end. In the latter instance, this present world no longer exists for the man of faith who is waiting for the coming salvation. He is already living, by anticipation, in the world that is to come. But the moment that one's thought-pattern shifts to the concept of an enduring world—one in which we and our children will have to live for centuries to come—the heroic ideal of doing the absolute will of God becomes difficult if not impossible. Entangled as we are in the contemporary world and confronted by the necessity of continuing to live in it, we cannot ignore the claims which it makes upon us and we cannot avoid the inevitable compromises and adjustments which mere continued existence makes necessary in an imperfect world.

As a consequence of this new appreciation of the character of Jesus' ethical teachings, the emphasis in liberal Christian circles shifted from thinking of the "kingdom" as a code of conduct to be followed now, to thinking of it as purely an ideal to be pursued or a goal toward which to strive. In reality, this is the function that the concept of the kingdom had served before, but by removing the imperative for the rigorous fulfilment of the ethical standards of Jesus from the present to the future, the problem as to the methods to be adopted for advancing society in the direction of the kingdom became acute. Fundamentally, it was the issue as to the respective value and effectiveness of love and violence, nonresistance and force, persuasion and coercion.

Formerly there had been some discussion as to the role which force was to play in the kingdom enterprise, but the major trend, even among those who gave some place to the use of force, was to rely on the power of love and good will to remake society. The chief basis and the fundamental sanction for this reliance upon the power of love was the gospel message itself. But now it was discovered that dependable gospel tradition spoke of the ultimate value of love rather than of its power as an effective instrument in a social situation. In the thought of Jesus God was to supply the power necessary to establish the kingdom. Love was one of its characteristics but it had nothing to do with its realization. That was left in the hands of an omnipotent deity who would intervene from without to inaugurate the new day. Thus it became necessary for those who believed in the effectiveness of love

in bringing about social change to substantiate their claims by showing that love has been effective historically and that it has not allowed the extension of a worse evil which might have been avoided. Conversely, those who urge the necessity for the use of force labor under the same compulsion to demonstrate the validity of their contention. The whole question, therefore, moves out from the realm of biblical authority into the field of historical judgment, and the issue has not yet been settled. Perhaps it may never reach a final resolution in the minds of Christian men and women, and each individual Christian will be compelled to seek the kingdom with such means and by such methods as his own judgment of historical experience will sanction.

IV

While the conclusions of New Testament scholars as to the basis of the social hope in the message of Jesus were discomfiting to the adherents of the social gospel, the social gospel itself did not come under serious attack—except for the rear-guard actions of the traditionalist groups—until the years immediately following the first World War, and it came as a result of the changed social climate. From the high optimism of the nineteenth and the first two decades of the twentieth centuries, mankind descended to the deep disillusionment and pessimism of the post-war years and the present. In such an atmosphere, it was inevitable that the hopeful affirmations of the social gospel should be brought into question.

The clouds of despair which hang low in the contemporary sky come from an heightened awareness of the presence of evil in the world and from a recognition of the complexity of modern life. The social gospel arose at a time when men felt sure that they knew the next step which ought to be taken for the redemption of society. Now they no longer see with any degree of clarity what the next step ought to be. All alternatives seem to involve some form of possible evil. As an old proverb puts it: "He that hath the decision hath the torment." Added to this perplexity is the sense of frustration which has come to those who have labored long and hard for the sake of the kingdom. As a consequence of mass slaughter on an hitherto unparalleled scale, the harnessing of whole nations to the service of destruction, the crumbling of economic prosperity, the shaken faith in democracy, the spread of racial, national, and class antagonisms, the open flouting of the moral and spiritual ideals of the New Testament, there has arisen a sharp

consciousness of the failure of liberal Christianity's recent attempts to lift society to a higher level. This self-evident fact, Shirley Jackson Case affirms, is susceptible to two interpretations.

> It may be viewed as a deferment of success beckoning one on to more strenuous endeavor in the future, or it may be taken to signify hopeless defeat rendering all further attempts of the sort utterly vain. The engine having stalled on an unusually steep grade, one abandons the course instead of changing gears and making another effort to climb the ascent.[8]

Needless to say, not a few have abandoned the course, and have turned in diverse directions seeking to escape from their dilemma.

Many of those who have experienced the blighting of the social hope which served as the foundation of their thought and action have taken the Barthian route as an escape. These exponents of the "crisis" theology assert that the task of bringing the kingdom of God to a more perfect realization on earth is vain. The notion of human progress is simply an illusion which has no basis in fact, and the idea that man is capable of discovering and doing the will of God is romantic and unrealistic. Human nature is bad—utterly bad—without even the taint of Adamic perfection. The only thing man can do is to realize his nothingness before God and cease his futile endeavor in God's behalf. The function of the gospel was not to hold aloft an ideal to be pursued, but to bring men to judgment. Its purpose was to compel men to acknowledge their sinfulness and their incapacity to fulfil its commandments, and this deeper perception of their own nature, of their own inability and worthlessness would bring them to salvation through divine forgiveness.

As Martin Dibelius points out, this interpretation of the gospel is in harmony with Paul's doctrine of the Law. For the purpose of the Law, to Paul, was to reveal the power of sin in human nature and to demonstrate that man was unable to meet its requirements. But Paul never ventured to say that the teachings of the gospel were either impractical or unattainable. He felt sure that he could, through mystical union with Christ, "do all things."

The dangerous tendency of the "crisis" theology, however, is not that it is unbiblical, but that it leads inevitably to the separation of religious and ethical living. If the ethical principles of Jesus are above history,

[8] *Christianity in a Changing World* (New York: Harper and Brothers, 1941), p. 183.

utterly impossible of fulfilment, and serve only to remind us of our inherent and unavoidable sinfulness, then the basis for moral striving is completely destroyed. If one sees no hope in the exercise of man's moral capacity, then there is no motivation for ethical living. To be brought into judgment is a healthy experience only if there is a possibility of more worthy action.

The so-called continental theologians have not been content for long with such a dismal prospect for human society. Sooner or later, they have begun to experience the need for some hope for the future. Karl Barth himself, finding himself in the midst of a critical immediate situation, has returned to an emphasis upon the necessity for social action, but the more usual response has been to revert to an eschatological hope. The kingdom will come, but it will come through God's decision rather than by the endeavors of men. It will come not through gradual growth but by divine intervention, and the Christian is the one who looks for and awaits that final consummation.

V

For a time those who traveled under the banners of the continental theologians had the field largely to themselves. Under the impact of a deepening social crisis, the exponents of the social gospel took time to re-examine their assumptions before attempting to meet the attack of the conservative reaction. More recently, however, liberal Christianity—in such men as F. Ernest Johnson, Shirley Jackson Case, John Bennett, Gregory Vlastos, and Walter Horton to name only a few—once more has entered the fray and has begun to speak with vigor in its own behalf.

First of all, the liberal Christian would say of the continental theologians and their publicists, that the eschatological hope they give us is not a very real hope for the modern man. We have had no experience in the past with such divine intervention from without as the remedy for the ills of society, and it is difficult for us to place much confidence in such a miraculous event as the pathway to a better day in the future. The shifting of responsibility to God may ease our distress of mind and alleviate our despair for the moment, but it will not restore order to our disordered world. For as we examine the testimony of history, we cannot avoid the inescapable conclusion that if God has chosen to work his will in the world, he has chosen to do it through the medium of the worthy acts of Christian men and women. So far as we can see,

the ordering of the world has been placed in the hands of a morally, spiritually, and intellectually equipped mankind, and the necessity for personal endeavor has been one of the major characteristics of all historical experience. God has been the inspiration rather than the substitute for determined and consecrated action.

Secondly, the Christian with an historical point of view would say of the pessimism of the neo-orthodox, that it is rooted in an almost complete preoccupation with the contemporary scene. These men, they would say, have fallen into the fallacy of thinking that eternity began when they were born and would end when they die. They have allowed the experience of some twenty or thirty years to overshadow entirely the experience of countless past generations. "Forty centuries look down on you," Napoleon is reported to have said to his soldiers as they stood before the Sphinx in Egypt, and we need to look back upon that long sweep of time before we surrender ourselves to despair.

One must remember that the enterprise of bringing society into harmony with the divine will as revealed in the teachings of Jesus is a comparatively new enterprise when cast against the background of the total history of the human race. Only a relatively short time has elapsed since the task was begun, and yet it has produced almost miraculous results. One of the most recent of the world's great religions, Christianity has out-rivaled them all in its spread and influence. The Christian ideal of life, beginning inauspiciously among an insignificant people, has encircled the globe, gripped the imaginations of multitudes of people, altered entire civilizations, and made its impact and influence felt in every corner of the earth. As Shirley Jackson Case suggests, we sometimes lose our sense of perspective and lament the fact that Christianity has not yet won its final victory. The cure for such impatience is the far look which notes how much already has been accomplished, and how much will be accomplished if the Christian way of life is pursued as aggressively and effectively during the next nineteen hundred years as it has been in the past.

In the third place, liberal Christianity would say to the advocates of the "crisis" theology that their thought gives a distorted picture of the nature of man. Granted that all they say about men is true and must be taken into account by any realistic person, still it is not the whole truth nor does it tell all the story. They have been so obsessed by a keen awareness of the presence of bad men in the world that they generalize from them concerning all men. They forget the vast array of

good men in the past and present who have served God and their fellowmen faithfully and well. They fail to take in consideration those who have risen to the heights of heroic and sacrificial devotion. One need not deny the reality of sin nor the power of evil to affirm that the spirit of God also is at work in the hearts and minds and wills of men. It is a sad distortion of truth, after dwelling on the reality of evil at such length, so to define God as to deny any possibility of divine immanence. Certainly, nothing is better authenticated than the native capacity of man to rise to higher levels of spiritual life and attainment.

Once more, the adherent of the social gospel would say to the prophets of despair, that this world of ours is still a process world. Whether it is advancing or retrogressing—one thing is certain, it does not stand still. It is the scene of vast conflict and struggle—a struggle and a conflict that is reflected in the life of each man and woman. The course of history is, therefore, unpredictable and shrouded in uncertainty. Nevertheless, where there is conflict, there are alternative possibilities. And where there are alternative possibilities, one cannot be entirely without hope. To be sure, human history does not move forward in easy stages nor is there any guarantee that it will move forward, but the fact that rekindles our flagging zeal is that it *can* move forward. To see that it does move forward is the task to which we, as Christians, are called.

To all of us there comes a vision of a world wherein the will of God is fulfilled, and that vision lures us on. Such a vision cannot be realized in a day, a decade, or a century. It will remain the unfinished business for countless generations yet to come. Perhaps it may never come to complete fruition. To some it may seem futile to plan for so distant a day, but as Shailer Mathews said so tersely a generation ago: "It is better to plan for Utopia than for Hell."[9] Furthermore, in the modern world with all its instruments for possible human advance, Christianity cannot forsake its social task and expect to remain a vitally significant religion for mankind.

[9] *The Spiritual Interpretation of History*, p. 106.

COUNSELLORS FOR SALVATION

Robert Haddow Beaven[1]

Those of us who have been prepared in any degree for the pastoral counselling of people have been told times without number that our task is not to duplicate the professional psychiatrist. He is a trained specialist, versed in the intricacies of human behavior, and qualified to walk with boldness where angels, and other divines, should fear to tread. Great harm may be done when a minister meddles in this field, where good intentions are not a sufficient qualification for good results. A minister is not a psychiatrist and he must recognize that fact with all that it means.

But while few of us would want to question the validity of this distinction, we might well be concerned with the number of times it has remained purely negative in its reference to the minister. It has called attention to his incompetence, not to his competence. By and large, it has set up the psychiatrist's rights as absolute and normative and has marked off the clergy's rights by a quantitative distinction, "You can go so far, but no farther." It has clarified what he may not do, rather than what he may do.

While it is extremely important for us to recognize these negative factors, they can never give an adequate picture of all that must distinguish the minister's approach to people from that of the psychiatrist's. When all is said and done, there is a positive difference. The minister approaches people with the conviction that their deepest need is a vital relationship to God. While he recognizes that they need other things for which this is no substitute—medicine and surgery for their bodies, psychotherapy for their minds, social work for their environment—none the less he believes that the fulfilment of their lives comes only through a relationship to God. He does not say that people must add a new area of adjustment and become harmonious with God as well as with themselves, their fellow men, and their environment. Rather, he says that their relationship to God is the indispensable condition of successful adjustment in any area of life, that, without it, they remain disintegrated beings. This is the minister's fundamental conviction as he deals with people. This is the unique position distinguishing his task from the psychiatrist's and outlining the field where his special competence should lie.

[1] Mr. Beaven is the pastor of the First Baptist Church of Waterville, Maine.

Unfortunately, however, this area in which it is the minister's right to labor has received little attention. Symbolically, the cleric has watched the specialist in a neighboring field cultivate his land with scientific acumen and has reacted in one of three ways: he has tried to sneak under the fence; or, he has stood at the boundary, paralyzed by awe, leaving his own field to go to seed; or, he has furtively tried to cultivate his land with borrowed techniques—all the time forgetting that he is not working on the same ground for the same crop, but on different grounds, and that his job is to increase the yield for which he has been given a special title to his field. Continued neglect will lead to a forfeiture of that title, a fate from which he has been spared to date only because his field has not seemed worth the cost of a court procedure.

Yet, this is the minister's field, the area in which he should be, and has a right to be, a specialist. Why does a relationship to God matter? How does it effect life? How is it brought about? These are questions which today's courts would ask of us who lay special claim to the field of religion. They are questions which we must be prepared to answer. They are the questions for which I hope this article, in suggesting one answer, will stimulate a more adequate answer.

The logical starting point in any attempt to answer them is to ascertain the nature of man's fundamental need. We must know what it is in human life for which a relationship to God is asked to provide the remedy. We must understand man's problem if we are to see the relevance of God, or of anything else for that matter, for man's life.

In approaching this question of diagnosis, we must remember that man's need arises within two frames of reference, the one individual, the other social. This does not mean that we can divide man into two parts, for he is always one. But it does mean we can look at him from two different points of view, and analyze his need within two frameworks. Man needs harmony within himself; he also needs harmony in his relationship with others. He may not feel this latter need in the same way that he feels the former. In truth, he may apprehend it only as a constraint and a necessity imposed upon him from without. But none the less, being a social animal, he cannot escape it and find adjustment in isolation. He is inextricably part of, and dependent upon, a social fabric of relationships which makes demands upon him. Something is "needed" of him as a social being. Consequently, he must achieve an answer to his personal needs which will at the same

time be an answer to what is needed of him as a member of society. Any proposed solution to his problem must have relevance to his need, as seen from these two points of view. Let us ask, therefore, what this need consists of specifically.

The need of the individual self is many-sided. It needs deliverance from specific ills which threaten its integration—from fears and phobias, obsessions and complexes, glandular excesses and deficiencies, fixations and inferiority, guilt and delusions. From these and other particular difficulties it needs release, for which the help of specialists is necessary, and for which that help might seem sufficient.

It is just here, however, that a difference of dimension is introduced by a religious point of view which raises a question as to the sufficiency both of this help and of this diagnosis of the man's need. This difference of dimensions arises from the fact that religion can look at man not simply as a collection of parts but as a whole. Believing that there is a Reality beyond man, it can and does view man as a totality. It is capable of recognizing not only his partial needs but his need as a whole.

Looking at man in that dimension, religion points out that all of those particular situations which become problems for the individual are made problems only because of an underlying concern and anxiety which characterizes the self as a whole and which it brings into every situation. There are particular causes of anxiety, fear, worry, and inferiority which must be dealt with. But underneath them all is a fundamental concern for the self which these things threaten. Man is anxious because uncertainties endanger *his* security. He is afraid because he fears what might happen to *him*. He worries, *about himself*. He avoids crowds, to protect *himself*. He shuns the new, to keep *his self* from frustration.

Here, then, is the taproot of man's problem, this concern over self. Man is placed in a world that is filled with incalculables, conscious of himself and conscious of his insecurity amid these incalculables. His self-consciousness makes him fundamentally anxious and this anxiety dissipates his energies. His whole self is the root of his problem. So his basic personal need is to get beyond that self and the fear which surrounds it.

When we look at man's need from the social point of view, we find again that he needs deliverance from many specifics which constitute him a problem to his fellow men—from lust, greed, intemperance,

sadism, pride, insensitivity, exploitation, harmful habits. In dealing with any of them, man needs the specialist's help. He must confront immediate causes and grapple with concrete situations.

Here again, however, when we look at man in a deeper dimension we recognize that all of these particulars issue from an underlying tendency which exists within man as a whole, the tendency to seek satisfaction for appetites and desires which are, of necessity, self-centered. Man brings this underlying bias of the self into every situation. And it, quite as much as the situation, creates his problems. For example, he lusts not simply because of another being; he lusts because of his own being, because passion is incipient in his selfhood, the strongest, perhaps, of those urges by which he is centered upon self. To deal with it successfully, man must do something with his total self.

As with lust, so with greed, avarice, and all other appetitites or desires by which his relationship to others may be infected. They spring from the fact that his self is oriented toward finding its own satisfactions. Self-concern is the taproot which occasions his need as a social being.

We arrive, then, at the position that the deepest human need is to be delivered from self, such deliverance to give man peace of mind within and helpful relationship to society without. If this is in any sense true, it follows that the help which is to be adequate for man cannot come from himself, or from his own effort, for neither enables him to get beyond his self-concern and anxiety. It must come, rather, from surrendering the self and replacing its center by relating it to some Reality beyond itself.

I take it that some such recognition of man's need lies in the background of the Christian doctrine of original sin. For what that doctrine implies is that man's total self, and not just some part of it or some particular manifestation of it, is disoriented to that which is its only hope. By created nature, it is centered about self, when its only salvation lies in being centered about something beyond itself. What man needs is not simply deliverance from particular frustrating circumstances, but from himself and that underlying concern for himself which inhibits his energies and perverts his relationships.

It is just this release which Christianity is peculiarly fitted to give man. For it brings him to a God, beyond him and yet available to him, whose reality creates at one and the same time the necessity for transcending the selfishness of sin and the possibility of transcending the anxiety of self-concern. When man is brought into a relationship with

God, he is judged at precisely the same point and for exactly the same reason that he is released. The finality of self is seen both to be wrong and to be surmountable. Here would seem to be a unique answer for man's dual need of deliverance.

It is important, however, to recognize the real nature of that relation to God by which man may find deliverance. For, by and large, man approaches his God, as he approaches everything else, with himself at the center. Doing so, he conceives the value of a relationship to God to lie in what God can do for him. God is taken to be a beneficent protector against this life's insecurities. He is regarded as a superhuman means to a human end, a supernatural guarantor that the individual will be spared those particular circumstances that make him anxious.

It cannot be too strongly urged that such is a gross misunderstanding of that relationship to God by which man may find release. In no sense of the word does it lead to a surrender which gets man beyond himself. It is not a losing of life, but an attempt to save life. Therefore, it is doomed to failure, for the anxiety of the self is not overcome. The fear of this or that particular situation may be allayed in a moment of belief, but the fear of the total self remains. It crops up again and again each time the miraculous does not happen, betraying its existence in every recurrent attempt to manipulate God's power.

The right relation to God gets beyond this effort to manipulate God. It means putting Him at the center of one's life and finding security, not because external circumstances are miraculously controlled, but because the self which occasions our insecurity is transcended and God is made the primary concern of life. This necessity of complete surrender is what makes man's relationship to God an act of faith and not simply an act of intellectual assent. It is not an affirmation of the mind, deduced from protective or miraculous experiences. It is an affirmation of man's total being, yielding itself confidently to God, an affirmation which finds its primary verification in the release which that yielding produces. And it does produce release, for in the act of faith all of the energies within a man, previously dissipated by anxiety, become freed for re-creation. Such release may not be a miracle in the usual sense of the word. But it is none the less the act of God—the act of a transcendent God releasing the immanent divinity of man.

Take this approach into the sickroom, where the security of this life may be crumbling, and see what it does. How often we think that our belief in God can only find expression here by a prayer for recovery.

Yet how often we find that such prayer is undermined by a conscious, or subconscious, anxiety lest God fail. What, then, is left for him who ministers in the name of God?

Surely this—and it derives from the reality of God quite as much as any miracle: to substitute for a self-centered faith, which looks to God as a means of recovery, a God-centered faith, which takes the patient out beyond his anxiety over self to a living consciousness that what matters supremely is not himself but God. When apprehended, such a faith can remove the fear of death itself, for the self which death threatens is replaced by God, whose ongoing life death does not threaten. Such is not a negative and despairing resignation. On the contrary, it brings a peace of mind and a quietness of spirit that releases all of the energies within for healing, where formerly they had been wasted by fear.

Take this approach into the heart of a nation at war, where the securities of this world may be shattered overnight, and see what it does. Instead of turning that nation to God with a prayer for victory and leaving it fearful lest God does not heed the prayer, it takes that nation out beyond itself in a surrender to God by which His outworking purpose, lying beyond victory or defeat, becomes the final security. Faith at this point ceases to be a means of strong-arming God, as though He were some slave whom we could coerce because His life depended upon our victory. It becomes a yielding to God in confidence that the hour's crisis is truly a judgment affirming the reality of His eternal will and denying the finality of man's selfish will. In this confidence, fear is overcome and replaced by what Weatherhead calls "faith's final security."

Again, take this approach into the life of a person laboring with inferiority, frustrated by a lack of approval and love, and see what it does. More often than not, we bring the concept of a loving God to such a person as though it were simply an item for addition when the evidence is weighed. "No matter what humans may do to you," we say, "God cares. If you will add his superhuman love for you to whatever of human recognition you may receive, you will find that you have more approval than disapproval. So, cheer up. Your inferiority is ill-founded. Therefore, it does not exist."

But all the time we feel the undertow of a suspicion that God's care cannot be deduced in this fashion, out of thin air. All the evidence which we can muster, in this world which we claim to be God's, seems to substantiate His carelessness as much as His care, when we select

our evidence with this person before us at the center. But if God cannot be used to weight the scales, what difference then can He make?

This difference: He can take away the scales which a frantic self is seeking to weight with approval and can give that self a new center which is above the need for approval. God does care for us, but only in the sense of making possible the abundant life. Because He is, we can transcend ourselves. God does care for us, but we recognize that fact only when the very need to have God care is transcended—when, that is, the self is uprooted and replaced by God. At that moment, inferiority is overcome and energies become released for fullness of life which formerly had been lost in the perspiration of self-consciousness. The individual gets beyond the need to be needed, which is the greatest inhibitor of approval and love, and becomes the out-going, creative type of individual to whom people are attracted. In seeking first the Kingdom of God, all things are added unto him. Here is the release which meets the deepest need of man's individual self—a vital relationship to God.

And that it is adequate to resolve the human problem is revealed by this fact, that it never delivers man from anxiety without delivering him at the same time from that selfishness which occasions his need as a social being. He is freed from anxiety and freed from sin when, and only when, God is placed at the core of his being, only when God's life becomes his life and his life, God's life. Christ told us to pray, "Forgive us our debts as we forgive our debtors," because he knew that man would find forgiveness only as he became part of God's life, which is forgiveness. Forgiveness and forgivenness go hand in hand. Man's relationship to God provides the answer for his dual need of deliverance.

Is that not clearly revealed in the life of Christ? He gained no security by a miraculous manipulation of externals. And yet he had a relationship to God which was real and by which he rose above both sinfulness and anxiety. He believed that God is, that God works out His purpose eternally, that God's purpose seeks our abundant life. He believed that God's life is constant, ongoing, eternal, the one security. He believed that man could be vitally related to God and sustained by God through death into life, if he would, and because he could, say with complete surrender: "Nevertheless, not my will but Thine be done."

Truly, we are saved by faith and not works, by the grace of God and not by our own power.

COUNCIL FOR THE CLINICAL TRAINING OF THEOLOGICAL STUDENTS

Rochester Center—1941 *

ERNEST E. BRUDER

THE supervisor arrived in Rochester for the first time on Monday, June 2nd, and spent that day in conferences with Dr. John L. Van de Mark, Superintendent of the Rochester State Hospital, Dr. Kenneth K. Slaght, Director of Clinical Psychiatry, and Professor Oren H. Baker, Professor of Applied Christianity, and Theological Consultant to the Council for Clinical Training. Following this, he returned on Saturday, June 7th, and took up residence in the Married Students' Dormitory of the Colgate-Rochester Divinity School. The intervening period, up to June 11th, when the first seminar was held, was spent in further conferences with Dr. Slaght and Dr. Baker; in becoming acquainted with the hospital and its staff; and in working out a programme to be followed during the summer months.

Work at the Center began on the morning of June 11th. Five students reported for training. They were—Wayne H. Bell, Disciple of Christ, College of the Bible, Lexington, Kentucky; Byron E. Eshelman, Congregationalist, Pacific School of Religion, Berkeley, California; Kelvin Van Nuys, Congregationalist, Chicago Theological Seminary; and Vladimar E. Hartman, Baptist, and Harleigh M. Rosenberger, Baptist, both of Colgate-Rochester Divinity School.

One of the first problems to be faced by the students was both pertinent and practical—the question of their morning and evening meals. In former years the Divinity School had kept open its cafeteria during the summer months and the students had been able to purchase these meals there at a minimum cost. However, the solution was soon found when Mrs. Harleigh Rosenberger (wife of the only married student in the group) suggested that she would be willing to provide these two meals for the students. Thus it was that the group met in the Married Students' Dormitory for breakfast and supper—breakfasts being six for one dollar and suppers forty cents straight. The Rosenbergers certainly didn't make anything out of the venture but did add materially to the fellowship enjoyed by the group during the summer, and their hospitality was appreciated by all.

* A report to the Rauschenbusch Foundation.

It is felt that the summer's programme was very much the same as those of other Council Centers in Mental Hospitals. Briefly it could be said to fall into 3 main divisions:

1. A period of orientation.
2. A period of intensive case study and interviewing, with its related subjects.
3. A period given over to a specific consideration of the pastoral and theological implications of the training period.

What follows in this report will be an attempt to summarize under these divisions the work that was done at the Center during the summer of 1941.

Orientation Period:

In all, this period covered the first week of the programme, and took in such things as talks and discussions led by the Hospital Superintendent and the Director of Clinical Psychiatry; a tour of the entire hospital, and introduction to ward supervisors and doctors by Mr. MacDonald; supervised interviews with patients; introduction to the record office, and instruction on how to read these records; and finally, six seminars, approximately three hours each, led by the supervisor, during which the meaning and scope of the programme were introduced.

Needless to say, the opening week of the programme kept the students busy. One of the first things was an address to the group by Doctor John L. Van de Mark, Superintendent of the Hospital, dealing with "The Hospital—the Community—and the Ministerial Student." From this address the men soon learned that they were very welcome in the hospital, and that if they were eager to learn, there was much they could discover, during their time in the Hospital, which would benefit them in their future ministry. Dr. K. K. Slaght's remarks to the students were just as cordial and interesting. He spoke to the group on "The Clinical Director—the Hospital—and the Ministerial Student."

Each morning, at nine o'clock, the group met in the splendid suite of offices placed at their disposal by the hospital. The first part of each morning, and sometimes the whole morning, was devoted to a discussion on such topics as: "The Council for Clinical Training—Its History and Organization";—"The Programme and what it offers Theological Students";—"Types of Mental Illness" (two seminars);—

"The Student in the Hospital—His Approach to the Patients";—and "Scientific Methodology — Making Observations and Notes." Each seminar approximated three hours in length.

The afternoons of the first week were spent in becoming familiar with the routine and function of this large, modern hospital. Very early Dr. Slaght introduced the group to the Record Office, and explained in some detail how it might be used to good advantage. Being unable to conduct the tour personally, he arranged with Mr. MacDonald, the Head Attendant, to have the group shown through the entire hospital. Following this, the supervisor instructed the students on the techniques of interviewing, and arranged to have them conduct their first interview with patients while he was present. In this manner, the initial awkwardness and hesitation, that students feel when first beginning their work in a Mental Hospital, was overcome. It also gave the supervisor a splendid opportunity to appraise the way in which each individual reacted to a new experience.

Period of Intensive Case Study and Interviewing:

This period, naturally, was the longest, and to it was devoted most of the students' energy. From the very beginning, the supervisor tried to make it clear—how well he succeeded is another matter—that "case study" and "interviewing" were the real purposes of the programme, and all else that might come must rightly be considered as having secondary value; that here, as nowhere else, they were going to be able to gain their "clinical material"—the material with which they were to work, and from which they were going to draw their final conclusions. In all, this period covered a little over eight weeks.

Within the first 14 days, each student was expected to become familiar with some 20 patients in the hospital. At the end of this time, after consultation with the Clinical Director and the supervisor, he was guided in his choice of five of these patients. These five were to be his "intensive case studies" and he was expected to interview them consistently for the next 8 weeks. These cases were to provide for the student the real basis of his clinical material—the material with which he was to work in his seminar discussions, his case analyses, and finally, his interpretation and appraisal of total life situations.

It was suggested that each student see his patients approximately 5 times a week—making a total of some 25 interviews per week. Each interview was to last not less than 15 minutes, and not more than one

hour, unless, of course, exceptional circumstances warranted a change in the rule. The student was asked to be his own judge in the matter, and the degree to which he adhered to, fell short of, or exceeded the rule, often provided a valuable clue to his own personality. These interviews were to be written up as soon as was convenient after the interview (it was suggested that this be done the same day, if possible) and a carbon copy of each was to be submitted to the supervisor on Tuesday mornings of each week. Along with this, it was requested that each student write out one interview verbatim on each patient each week. This was later changed from 5 verbatim interviews to 2, due to the pressure of other work required from the group. With this, there was also to be submitted, each week, an interpretation sheet on the understanding that the student had reached from day to day relative to the patient's condition, and a report sheet to indicate the progress he was making with the patient.

Early the first week, each member of the group was given a copy of the Case Analysis Outline, used by the Council in its Mental Hospital Centers, and a copy of "Agenda for Case Studies," which had been worked out by the Supervisor. The former is a prepared outline which serves as a guide for the interviewing done by the student. It enables him to see what material he requires from the patient before he can make an adequate evaluation of his case, and it shows him how he can work his material into a coherent pattern, which would allow for a proper interpretation. The "Agenda for Case Studies" is simply an outline of everything the supervisor expected from each student during the summer's work, from the point of view of time. With this "Agenda" at hand, the student was seldom in doubt what was expected from him, and the time when his assignments were due.

Briefly the "Agenda" ran as follows: "from each student there will be *due by June 26th,* a list of twenty or more patients of special interest, with a variety of functional types; *due by July 3rd,* each student will have selected his five patients for intensive study; *due by July 12th,* all hospital case record material to have been transferred to the student's case analysis, and the student prepared to present his own cases for discussion in daily seminars; due by *August 13th,* preparation for, and the beginning of, Final Seminars (on theological and pastoral implications) to begin on this date; *August 16th,* begin to shorten interviews—number and length: begin revision of case analyses and start to write up case interpretations; *due by August 30th,* that everything be com-

pleted by this date: all case write-ups, analyses and interpretations to be submitted to supervisor. It was suggested to each student that each case be rewritten in a running literary style within a period of a year thus making the study much more significant to him. This last date had to be brought forward a few days, because of the Regional Conference held in New York City on August 27th. It was gratifying to the supervisor to note that all work was done and submitted by this earlier date.

On this "Agenda" there was also a note as to the exact assignments expected from the students each week. The supervisor requested that these be in every Tuesday morning so that he had time to go over them and discuss them with the students on Wednesdays—the day that was given over to personal consultations. In this manner a great deal of uncertainty was avoided from week to week and with rare exceptions all the expected assignments were submitted on time.

The daily seminars came next to the case studies in amount of time required. They were held five days a week, and though the group started out with a two-hour seminar it was soon discovered that the discussions were so interesting that this time was inadequate. Thus they soon developed into three hour sessions—sometimes even longer—this time length being maintained throughout most of the summer. In all some sixty-one seminars were held, with a total of one hundred and sixty-two hours. This figure of course includes those of the Final Seminars about which more will be said later.

The seminars covered a great variety of material. Here was presented all the clincal material the students were able to gather from the patients and the case records; here attempts were made at an evaluation of this material; but most particularly there was discussion on the complicated matter of personality formation and its abnormalities, and the function of the minister as counsellor as related to it. Questions such as "when should the minister have come into the picture? In what way? What could he have done? What should he have done? What would you do?" came up over and over again, showing that the training was most pertinent and dealt with problems that constantly confront the average minister.

During the course of the summer each student submitted three cases of his own for the consideration of the group. In this manner a great deal was learned about adequate case presentations as well as sum-

marizing the complexity of the material gathered, and the necessity for offering some interpretation of the case presented.

Finally, when the students were not presenting cases of their own, they were asked to submit their findings relative to certain prepared cases that had been given them for study. These cases—thirty-three in all—covered a wide variety of studies done in the functional group and provided a great deal of material for detailed discussion. In order to make the most of these cases the supervisor requested each student to answer a list of questions given to him beforehand. Often these answers were submitted on paper so that the supervisor could go over them in greater detail.

One day each week was set aside for personal conferences between students and supervisor. One hour was given to each student, and this time was spent on such subjects as, discussing the progress that was being made in the work outlined; questions or problems that had come up during the week or in interviews that had been held with patients; and any personal problems that the student felt he would like to talk over with the supervisor. Not infrequently these talks proved so interesting that they exceeded the hour allotted to them.

In all, the Clinical Director and his staff held ten Diagnostic Staff Conferences during the time the group was in the hospital. Dr. Slaght very graciously extended us the courtesy of sitting in on these meetings and this privilege was eagerly accepted. It was most stimulating to hear the various doctors give their findings in the cases that came up for presentation, particularly so when these cases were among those being studied by members of the group. In this manner the students were able to see in certain problems many different angles not before suspected, and also to gain greater insights into the whole complexity of the human personality. Often the hour of the Staff Conference was followed by a considerable period when the students returned to the office and discussed the ideas and findings suggested to them by the exchange of opinions among the doctors.

One of the things for which the group was most profoundly grateful to the Clinical Director and his staff was the amount of time willingly given by the various doctors to the students. Many of the students reported that they always found the doctors ready to discuss cases with them and to help them arrive at some understanding of the complexities of mental disorders. Then again some thirty hours were given by the doctors in formal discussion of various topics suggested to them

by the supervisor covering such subjects as—"The Nature and Possible Causes of Mental Illness; The Problem of Alcoholism; The Structure of the Human Personality—Its Drives and their Conditioning; The Function of the Glandular System; The Institutional Care of the Mentally Ill; The Relation of the Minister and the Psychiatrist; What the Minister should know about Neuroses; The Functional Psychoses—Psycopaths and Psychoneurotics; The Function of the Nervous System; A Review of Dr. H. F. Dunbar's book *"Emotions and Bodily Disorders;"* The work of the Social Service Department in the Hospital; The Psychobiological Approach to the Understanding of Personality; and Contributions of Freud, Jung, Adler, Kempf and others."

Since there are so many splendid social service agencies in Rochester it was felt by the group that much could be gained by some study of their work. To this end each student spent two hours or more in one of five selected agencies then reporting to the group the results of his findings. These reports covered the history, nature and function of the work being done by the agency. The Public Health Nursing Association; The Society for the Prevention of Cruelty to Children; The Council of Social Agencies; The Family Society of Rochester; and The Maternal Consultation Center, were the five organizations visited and reported on. In doing this the students were able to gain some knowledge about the various organizations at work helping people, as well as come to realize how they might utilize and be of service to these agencies.

Through the courtesy of one of the surgeons at the Strong Memorial Hospital, a friend of one of the students taking the training, the group was invited to spend one morning visiting the hospital. Most of the morning was spent in the operating rooms while the surgeon explained various techniques of an operation for brain tumor then in progress. In this manner the students were able to get some idea of the organic implications of mental disorder.

During the summer the group had a number of visits from Professor Oren H. Baker, Theological Consultant to the Council. In one of these visits Dr. Baker took charge of the seminar and presented a very interesting letter received by him from one of his former students who had received clinical training. This presentation provoked a great deal of discussion and clarified a number of questions that had been in the minds of some of the students. We were very grateful to Dr. Baker

for this and all the other help he was able to give us during the training period.

Period Devoted to Pastoral and Theological Implications:

It must not be thought because a certain list of prepared questions were discussed at the end of the training period that this was the only time devoted to the pastoral and theological implications. On the contrary, hardly a seminar went by without discussing these implications. During the last two weeks of the period some thirteen seminars of three hours each were given exclusively to a consideration of these vital questions.

A few days before this final period arrived each student was given a copy of the questions that were to come up for discussion. This was a list of some one hundred and twenty or more questions that had come out of the work of previous summers in other mental hospital centers. Each student was asked to make preparation for a certain number of these questions, and then on the basis of this preparation he was asked to lead the seminar discussion. These questions proved to be very provocative and stimulating, sometimes so much so that they led into other fields and raised additional questions, and they added a great deal to the effectiveness of the programme.

In this period the supervisor submitted a questionnaire of his own to the students. This contained six questions touching on the value the training had for each individual, and were listed as follows—(1) What are your impressions of clinical training now that you have completed your first three months? (2) What do you feel that you have gained personally from the training? (3) In what ways to you is the training an asset or a liability to ministers or prospective ministers? Feel perfectly free to offer criticisms or suggestions here. (4) What do you feel should be included in the programme that isn't at present included? What should be left out? (5) Have you had any of your former ideas or convictions such as, choice of vocation or profession, function of the ministry, value of the ministry, conception of God, nature of religion, attitude to mental health, Weltanschaung—changed, modified, strengthened or destroyed? (6) What do you regard or consider now to be the most important things a divinity student should keep in mind about the ministry as he prepares for that vocation?

It would not be feasible to give an adequate appraisal of the answers to that questionnaire in this report, though an appraisal is to be made

and submitted later, but it is of interest to note that all the answers viewed the training very favourably. There was not one student who didn't feel that he had gained immeasurably from the training and some went so far as to say that it was the most worth-while course that they had ever taken. Thus if those for whom the training is primarily intended feel this way, one is encouraged to say that the work of clinical training for theological students has a great future.

A News Letter covering the activities of the group was also issued by the students. This letter, the issuance of which appears to be the growing custom from year to year, was suggested by the students and worked out by them entirely on their own; to them belongs the credit for this good work. Those who are to receive a copy of this report will have also a copy of the News Letter.

Originally it was the intention of the supervisor to arrange the programme so that everything would be completed by the 30th of August, this being possible because the group had consented to do some extra seminars in the evenings of the last period. However when it was learned that the Bellevue Group had arranged for a Regional Conference to be held on the 29th of August, the men felt that every effort should be made to have all work finished in time to get to that Conference. It speaks well for the members of the group that they were not only able to get all their assignments in before they left for New York City, but they also managed to find time during various evenings to crowd in the extra seminars. Thus though the programme was finished in eleven weeks' time, from the time of starting, a full twelve weeks of work was covered—the minimum required by the Council for a training period.

It was not possible, due to financial and other reasons, for the whole group to make the trip to New York. However three out of the five were able to go, and after taking in all of the sessions, reported that it was very much worth the time and the effort necessary. The supervisor too wishes to state that the Conference was extremely worth while, and coming as it did at the end of the programme, offered the students a splendid chance to compare notes. If at all possible these Conferences should be held yearly.

BOOKS OF INTEREST TO MINISTERS

The Revelation of St. John. Martin Kiddle, Harper & Brothers, 1941 Pp. xiix 460. $3.50.

This book is a recent addition to the Moffatt Commentary. Though there have been some excellent commentaries on Revelation, especially those of Charles in the International Critical Commentary and Moffatt in the Expositor's Greek Testament, Kiddle has made an excellent contribution to the understanding of the Revelation of John. He agrees with general liberal scholarship that the author is not to be identified with the author of the Fourth Gospel, and he makes no nomination, as does Bacon, for the authorship of the apocalypse. The historical setting is the same as that presented by Dean S. J. Case in his "Revelation of John." The Book is dated near the year A.D. 96 in the reign of Domitian, and deals with the problems arising over the demands of Emperor Worship.

However, Kiddle parts company with the earlier commentators on the use John makes of his sources. Kiddle feels that the *Revelation* draws upon Jewish and Gentile sources, makes use of Old Testament passages, but weaves them into a unity which arrives at a great climax in the defeat of Satan and the triumph of the Lamb. The series of sevens are not parallel nor progressive, but complementary. The underlying idea is that Justice must reign. The enemies of the Christian have done more than torture and kill the innocent, they have attempted to thwart God and must eventually suffer. At the price of great effort Kiddle tries to save the author of *Revelation* from a spirit of vindictiveness; especially is this true in his interpretation of the Lament over the Fall of Babylon.

The commentary is essentially scholarly, though in a few instances the author seems to be promoting a theological idea or defending a traditional view without facing all the facts. Because of the scholarship which prevails in the work as a whole, it is a book well worth owning and one that would be of great value both to the minister and the teacher.

J. R. B.

Jesus as They Remembered Him. Chester Warren Quimby, Abingdon-Cokesbury, 1941, Pp. 220. $1.50.

Once again a new life of Jesus has appeared. Some of the books of the past dealing with the life of Jesus have been from the scholarly, critical point of view; some have been popular and devotional in character. This book seeks to combine these approaches with the emphasis upon the devotional. The author, in the introduction, refers to the findings of New Testament scholarship and states that he is in full accord with those findings. His book is an effort to understand Jesus by analyzing the enviroment, the heritage, the body, the experiences, the mind, the emotions, the motives, the unpopularity, the distinctive qualities and the perfection of Jesus, along with his Gospel and his achievements. These are actually his chapter headings.

Though the author certainly makes good use of the data available from New Testament scholarship, he has used his imagination to form a picture of a living personality. Generally speaking, he has done a good job, but for the average man

there is a danger that his imagination may be taken as a part of the findings of scholarship. He seems to be on very uncertain ground in his chapter "His Body," for he goes to an extreme in his discussion of Jesus' hands, his gait, his voice, and other physical qualities. This is without doubt his weakest chapter. Nevertheless, the book makes good use of scholarship and is interestingly written. It is of more value to the layman and minister than to the scholar.

J. R. B.

The Story of American Catholicism. Theodore Maynard. New York: The Macmillan Company, 1941. Pp. 694.

Theodore Maynard, former professor at Georgetown University and a convert from Protestantism of many years' standing, has written this book to paint a vivid picture of the growth of Catholicism on American soil, or, as he puts it, to provide "a handy popular history of the Catholic Church in the United States." He, therefore, classifies himself as a "popularizer" rather than a "scientific historian," and begs for clemency on this score. Nevertheless, the volume bears the mark of sound historical insight and scholarship, and the well-balanced portrayal it presents is gratifying and almost amazing.

The author has conceived his task not merely to sketch the history of an institution, but rather to exhibit it "as part of the epic of America" and to depict the ways in which "the Catholic body acted upon America and was in turn acted upon by America." There is a natural tendency, of course, to overemphasize the Catholic contributions to American life and to minimize that of Protestantism, yet it must be said that the author is well-disposed toward his dissenting brethern and his claims for the Roman Church are exceedingly moderate. With regard to the experiment in religious liberty in Maryland, one suspects that there was a greater degree of expediency and a lesser degree of idealism even in George Calvert than Maynard is willing to admit. Certainly, it is a distortion to affirm that "the best that can be said of Rhode Island is that the jail and pillory were not the instruments of persecution." The fact is that both Maryland and Rhode Island played a significant part in the struggle for religious liberty.

A secondary purpose, in the mind of the author, obviously was to demonstrate that true Catholicism is entirely consonant with true Americanism and that "the Catholic Church in truth is the natural upholder of American institutions." With this purpose in view, the chapters on the American Revolution and on the heresy of "Americanism" become especially interesting. Equally pertinent for today is the discussion of the educational ventures of Catholicism.

The author's concluding judgment on Protestantism may be disturbing to many of those who stand within the tradition of the Reformation.

> Protestantism—especially American Protestanism—is now so doctrinally decayed as to be incapable of offering any serious opposition to the sharp Sword of the Spirit, as soon as we can make up our minds to use it. Except for isolated "fundamentalists,"—and these are pretty thoroughly discredited and without intellectual leadership—Catholicism could cut through Protestantism as through so much butter.
>
> Our problem now is not with a Protestant opposition but with a materialistic paganism which, after having sucked Protestantism of all its force, is beginning to make some inroads among American Catholics too.

To this statement, Maynard adds the comment: "As for the Protestant decline, no intelligent Catholic will rejoice over it."

It is no gratuitous remark on the part of the reviewer to say that this book merits the careful perusal of every Protestant minister who is seeking to understand the religious forces of our day. It is a revealing, challenging, and provocative volume.

WINTHROP S. HUDSON

The Revolution in Christian Missions. Roy L. Smith. New York: Abingdon-Cokesbury Press, 1941. Pp. 223.

This is a clear, concise, and readable discussion of the missionary enterprise in the light of present-day issues, conditions, and problems by the editor of *The Christian Advocate.* The revolution in Christian missions of which he writes is partly realized and partly anticipated, but the major emphasis of the author is upon the necessity for such a revolution, and his concern is with the role which Christianity must play in the world if it is to be a vital and significant factor in the contemporary scene. The stubborn facts which the church must face are four in number: "The whole of life must be redeemed or there is no hope of redeeming the world;" "There can be no salvation for any land that does not include every land;" "There can be no salvation for any class that does not include every class;" and the strategy of the Christian outreach demands "the complete enlistment of every person who calls himself a Christian." While the point of view will not be new to the graduates of many of our seminaries, it is phrased in stimulating terms and they will welcome it as a useful book to be read by the members of their churches.

WINTHROP S. HUDSON

Recollections of an Old Fashioned New Englander. Frederick W. Dallinger. New York: The Round Table Press, 1941. Pp. 277. $2.00.

The Judge of the United States Customs Court in New York City has taken time in his busy career to prepare a record of his life thus far. It is an inspiring narrative. At a time when the products of the democratic system are under a merciless searchlight a book like this moves into a category of singular value. Prior to his graduation from Harvard Judge Dallinger became associated with political activities which shortly led to his election as Representative to the Massachusetts Legislature. Thus began a course of public life which led into the State Senate, later as Massachusetts Congressman into the legislative halls of Washington, which he left only to take up his duties as Customs Judge in 1932. Through this long career as a public servant the writer of this volume became known as a fearless fighter for temperance reform, a staunch friend to all interested in social betterment regardless of political affiliation, and a devoted member of the Protestant Episcopal Church. The book contains not only interesting and informative details of the writer's life, but also outspoken comment on the changes in American manners and institutions through more than half

a century. If such intelligent and consecrated Christian layman can continue to serve this country in sufficient numbers the future of democracy is assured.

T. W.

The Christian Has Wings. W. E. Sangster. New York: Abingdon-Cokesbury Press, 1941. Pp. 155. $1.50.

For more than a year the writer of this book has "lived with the homeless in a public air-raid shelter in the heart of bombed London." He is a Methodist minister, leaving a successful pastorate in Leeds very recently to assume the charge of The Central Hall, Westminster, London. Mr. Wendell Wilkie concluded his tour of that war-smitten metropolis in the shelter which is Mr. Sangster's "headquarters" and "home."

The ten chapters of the slender volume with the captivating title follow an admirable method whereby the writer appends to some brief statement by a national leader ten to twelve pages of comment that carries the words of the statesman into the areas of Christian thought and life. The author in his preface disclaims any pacifist attitude. Yet he is firm in his conviction that political and militaristic methods of settling international affairs are futile and that only the Christian Religion can bring a permanent peace. "The greatest feat of arms fails to achieve full freedom; it is a gift—on terms—of Jesus Christ." Ministers will find pungent and popular appeal in these impassioned essays from the midst of personal and national upheaval.

T. W.

The Bible for To-day. John Stirling, editor. New York: Oxford University Press. Pp. 1255. $5.00.

The English Edition of this volume was published on July 17, 1941. Before its public appearance 25,000 copies were sold. This fact provides clear evidence of the value put upon the project by the book vendors. Before November 10, 1941, the date of publication for the American Edition, an enormous advance sale was noted. William Lyon Phelps writes a four-page introduction in which he claims that the method employed by the editor is "revolutionary" in that twentieth-century pictorial material characterizes the illustrations. In his preface the editor asserts that he has made wider use of "titles, cross-headings and introductory notes" than have other modern editions of the Bible familiar to him.

The assumption behind all of the editor's work is that "the backgrounds of the Bible are the common backgrounds of our life." He has used the text of the English Authorized Version but this is his only concession to tradition. The Bible is regarded as the record of God's work in a world of men, a record, if viewed in the light of total human experience so far as known today, certain to prove a "news-message" startlingly up-to-date. A team of artists working with Mr. Rowland Hilder have brought together a collection of pictures drawn from every phase of modern life; these, with captions and explanatory and pedagogical, not to say, hortatory, notes make the volume unusual in catching and keeping the interest of the reader. For the minister and teacher such a production in

the field of biblical literature ought to prove invaluable. It is a one-volume Bible Commentary in the best sense of that much misused phrase.

T. W.

I Paid Hitler. Fritz Thyssen. New York: Farrar and Rinehart, 1941. Pp. 281. $2.75.

Through the foresight—and the astonishing perseverance—of an English editor of an international newspaper syndicate Herr Thyssen while in Monte Carlo dictated the memoirs now published under a title that, in the light of later events, holds terrible connotations for the author. The great German steel king, who put his fortune behind the Nazi movement in its early years, in these revelations confesses his own blind foolishness. He sowed the wind, and already was reaping the whirlwind. A concentration camp or death at the hands of his whilom pensioners has by this time closed his account with the National Socialist Party of his beloved Germany.

The narrative holds more than ordinary worth for the intimate glimpses it presents of the Nazi Party and of the events culminating in Herr Thyssen's break with the Reich's political leaders, whom, by the way, he calls "assassins, criminals and forgers." This is no common individual who tells his story and sets forth his opinions, but a man who for years marched at the very forefront of a political and social movement that absorbed his own country, swept over the greater part of Europe and now menaces the entire world. It is the duty of every intelligent citizen to measure for himself as far as possible the scope of the Nazi activity. A careful perusal of this book will carry the reader a considerable distance along the pathway of understanding. Messrs. Farrar and Rinehart in publishing the volume have rendered meritorious service to the American reading public in a day when misunderstanding holds so many perils.

T. W.

Ezekiel. I. G. Matthews. (An American Commentary on the Old Testament) Philadelphia: The Judson Press, 1939. Pp. 175 plus 11 pages of critical notes. Price $2.00.

This commentary from the pen of Professor I. G. Matthews of Crozer Theological Seminary appears in the format of other volumes in the series of the American Commentary on the Old Testament. The introductory pages of the volume will be found helpful to an appreciation of the critical problems which face the interpreter of the book of Ezekiel today. Professor Matthews joins the swelling chorus of voices which in recent years has been affirming that the book of Ezekiel is a composite work. While he proceeds on the basis of acquaintance with the work of other scholars, Dr. Matthews has presented a study which reveals originality and constructive appreciation. His summaries of the work of other scholars is brief but thoroughly adequate for the reader's purposes. In general, the critical position which marks the book, is not too radical. He distinguishes in chapters 1–39 between the authentic work of Ezekiel and the work of an editor in Babylon at a later date. Minor scribal annotations

also are frequent in these chapters. Chapters 40–48 are regarded as the embodiment of "the toil and struggle of many minds through at least a half a millenium." The text which accompanies the discussion in the commentary is the author's own product. Figures in parenthesis are given for reference to the critical notes which are at the end of the volume, while other parentheses contain words which are regarded as interpolations in the original text. The poetic sections are arranged in the form of verse to distinguish them from the prose sections.

E. B. C.

The Prophets and Their Times. J. M. P. Smith (Second edition revised by W. A. Irwin. Chicago: University of Chicago Press, 1941. Pp. 325; bibliography and index. Price $2.50.

A second edition of the volume by the late Professor J. M. P. Smith has come from the hand of Professor W. A. Irwin, his successor to the chair of Old Testament Language and Literature. The new edition contains approximately sixty more pages than the first edition had in a volume of approximately the same format. The additional material is intended to bring the book into line with more recent discoveries in the field of Old Testament studies. We may indicate the nature and scope of the revision by two samples, the chapter on Amos and Hosea (Ch. IV), and the chapter on Ezekiel (Ch. X).

In the first edition the chapter on Amos and Hosea contained a little more than twenty-two pages; in the revised edition it has seven more. The revisions in the portion which deals with Amos, amount to little more than changes in a few sentences and some new items in the bibliography in the footnotes. The chief additions are in the treatment of Hosea. The fertility cults provide a great deal of information which has been incorporated into the vexed discussion of Hosea's marriage and its bearing upon the work of the prophet. The basic interpretation is the same as that which was presented by Professor Smith. The argument has been dressed up, however, and the more common challenges have been met with counter thrusts. Typical of the latter is a footnote on 1.3 "to him," which declares, "Exegesis has gone astray in its effort to attach meaning to the omission of this phrase in regard to the second and third children; this is purely stylistic." (P. 76.) This is hardly argument, and counts for little more than a wave of the hand. The major question which remained after the discussion by Professor Smith, remains in this edition, namely, how the obvious antagonism of Hosea toward the fertility cults in his writings can be harmonized with his marriage with a fertility nun. Hereupon it should be said that on such a question the final answer is apt to be rather subjective.

A serious defect appears in the chapter on Ezekiel. Here the reviser substitutes for the work of Professor Smith a melange of his own projected studies into the composition of the book which is hardly illuminating, and barely coherent. Matters are made all the worse by an apology for this procedure which appears in the preface to the second edition. To intrude raw chunks of meat into the spread when a well-cooked course was to be expected, is bad enough if the cook

made the error by mischance; but when the cook does it deliberately, excuses are vain.

With certain reservations such as we have noted the volume is worthy of a place in the minister's library.

E. B. C.

The Impact of War. Pendleton Herring. New York: Farrar and Rinehart, 1941. Pp. 306. $2.50.

This candid exposition of the place of the soldier in the life of the United States was published October 9th, 1941, two days short of two months before total war crossed the Pacific threshold of this peaceful nation, catching the armed forces of the American Republic all unaware. Some of the reasons for this unawareness are found in a perusal of Professor Herring's account of congressional relations with the military leaders through the years since national defense became a duty. Here is a quotation which, seen in the light of today's events, contains a revelation and a warning. "We have been unable to distinguish between the need for military efficiency and the evils of war. Consequently to express disapproval of war, we have neglected our defenses. An ineffective army thus became a sign of grace." Looking over a century of national activity the author claims that "our military affairs have been subordinated to the wishful thinking of peace-loving men and to the narrow interests of sections and localities." Any military policy has been initiated and maintained in a "milieu often unfriendly, and sometimes sharply antagonistic." His conclusion is that we must face the present crisis with "radically fresh thinking." The events of the last few years have shown that democratic institutions can endure the onslaughts of totalitarian foes, that there exists a "flexibility of American citizens in an emergency." The book is the result of a seminar with students in the Harvard Graduate School of Public Administration. It includes seven pages of bibliography offering a selected list of books and articles consulted in the course of this penetrating study of "Our American Democracy under Arms," which is the sub-title of the volume.

T. W.

Significant Women of the Bible. A. C. Pease. Grand Rapids, Michigan, Zondervan Publishing House, 1941. Pp. 135. $1.00.

Helen Barrett Montgomery, whose recent passing closed a career of conspicuous leadership in American Baptist affairs, had the manuscript of this book for reading and wrote an introduction in which she commended the author for "keen analytical power and distinct originality" in her treatment of feminine characters in the Bible. Mrs. Pease is a minister's wife (her husband an alumnus of Colgate-Rochester Divinity School) and in twelve brief chapters presents interesting and challenging studies that ought to be in every church library; not a dull page in the entire treatment.

T. W.